Finally, the Council should have the power of altering or modifying the provisions of the Legislative Council Regulation.

195. Responsible government in Travancore.

MR. A. N. VISWANATHA PILLAI (*Member, Quilon taluk, Group 1*) pointed out the evils of recruiting Dewans from the British service. The officers taken on loan from British India cared only to be in the good books of the British Government. The Interportal Trade Convention, the Periyar water agreement, the Cochin harbour scheme, the Kannan Devan Hills contract all these illustrated the light-heartedness with which foreign Dewans sacrificed the interests of the State in order to gain their own ends.

The member next dealt with the evils of appointing foreigners, especially Europeans who had no acquaintance with the country, as heads of departments. Incidentally he made reference to the Police Department, and said that though Mr. Pitt was a capable officer, the discipline of the department had suffered under his administration. So far as the Education Department was concerned, the Director was a person who had no acquaintance with the vernaculars of the State and hence was not fit to control the vernacular branch of the department.

The member then referred to various topics such as reduction of the pay of high officers, relief of unemployment, development of indigenous industries, reform of the Sri Mulam Popular Assembly etc. The Assembly was to be put on a statutory basis. The duration of the Assembly was to be extended to three years. The Assembly was also to be empowered to ask questions, to move resolutions and to pass the annual Budget.

196. The system of government the country wants.

MR. JOSEPH MALIAKKAL (*Member, Nominated*) said that there was much confusion of thought in the talk about 'responsible government' in Travancore. The expression was picked up in British India and people sought to apply it in the same sense to Travancore. Those who did so forgot that in British India they had an alien government. What the people there wanted was therefore an indigenous government which would be responsible to them. But conditions in Travancore were entirely different. In Travancore there was an indigenous government conducted by and in the name of a benevolent Ruler. The Maharajas of the State were Rulers by birth and not by election of the people. They were Rulers for life, their tenure could not be determined by the will of the subjects. The term 'responsible government' could not therefore be applied to the Government of Travancore in the sense in which it was used in relation to the British Indian Government.

The question then arose how far the principles of 'responsible government' as understood abroad could be established in Travancore without conflicting with the essentially monarchical nature of the existing government of the State. For this purpose some people would look for guidance farther abroad than British India and go to a country like England. In England, as everybody knew, responsible government existed in the form of a government by Parliament. This was possible there in view of the prevailing system of party government. In Travancore there was no such party system. Such parties as there were followed communal lines. There was one more important fact to be taken note of in the case of Travancore. Though the total strength of the population of the State was about 45 lakhs, the number of persons qualified to vote at the Legislative Council elections counted only $1\frac{1}{4}$ lakhs. Any government that was responsible to the Legislative Council would hence be responsible only to 3 per cent. of the population. In fact the government itself would be one by a narrow section of the population and not by the whole or even by the smallest majority. The establishment of responsible government in Travancore at the present moment was therefore absolutely impossible.

All that was possible under existing circumstances was for the Ruler and the Minister to ascertain the wishes of the people and satisfy them as far as possible.

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